

TWO

S E R M O N S.



THE  
SCRIPTURE DOCTRINE  
OF  
ELECTION and JUSTIFICATION  
PRACTICALLY ILLUSTRATED  
IN TWO  
S E R M O N S

BY

OWEN MANNING, B.D. *K*

Rector of PEPPERHAROW and Vicar of GODELMING.

---

MDCCXC.



39  
1.4.  
702.





ADVERTISEMENT.

*THE following Discourses were delivered some time since, in one of the Parish Churches of a very considerable Town; and are published (at the instance of many who heard them) in the hope of counteracting the effects of certain Doctrines of a very different tendency, which are making a rapid progress in that and other parts of these Kingdoms.*

ADVERTISING

THE following notices are hereby given for the  
purpose of informing the public of a new and  
improved method of printing and publishing  
the same, and of the advantages of the same,  
and of the fact that the same is now being  
published by the undersigned, and that the same  
is for sale at the same place.

( I )

ON

E L E C T I O N.

Matt. xx. 23.

To sit on my right hand and on my left, is not *mine* to give,  
but [it shall be given] to them for whom it is *prepared* of  
my FATHER.

OUR blessed Saviour, when his departure was now at hand, being on his way to *Jerusalem* with the twelve Apostles, took occasion to remind them of the sufferings he was shortly to undergo, and of the dangers to which they would probably be exposed as his followers. ‘The time,’ says he, ‘is now approaching, of which I have frequently forewarned you already. We are now going up to *Jerusalem*, where, as the Will of God hath ordered it, I shall be betrayed into the hands of the *Chief Priests* and *Elders*, who for some time have sought my life, and by whom I shall be delivered over to the *Roman* soldiers; who, after

B

‘insulting



‘ insulting me, in their turn, with all manner of ignominy  
 ‘ and contempt, will at length put me to death as a com-  
 ‘ mon malefactor. But mark what I say: “ On the third  
 “ day,” from that on which I shall suffer, “ I will rise  
 “ again.”—What Jesus meant by the sufferings he was to  
 undergo, the Apostles, though so repeatedly admonished,  
 seemed at a loss to comprehend. On his mentioning how-  
 ever his *rising again*, they did conceive some obscure hopes  
 that, after all, he would yet manifest himself ere long with  
 great power and glory, and establish (as they still fondly  
 imagined) a *temporal kingdom* upon Earth. Hereupon, two  
 of them, *James* and *John*, approaching him with *Salome* \*  
 their mother, earnestly intreated that, when this revolution  
 in his affairs should take place, they might have the chief  
 seats of honour, and be placed in dignity next to his own  
 person—“ might sit, the one on his right hand, and the  
 other on his left, in his kingdom.” *Jesus*, pitying their  
 blindness, gave them to understand that, in the notions  
 which they had formed of the *nature* of his kingdom, as  
 well as of the *conditions* on which the rewards of it would  
 be dispensed, they were grievously mistaken. “ *My king-*  
 “ *dom*,” says he, “ is not of *this world*,” but of a nature  
 ‘ intirely spiritual, consisting in the obedience of Men’s  
 ‘ Wills to the Laws I have given them; which shall be

\* Compare Matt. xxvii. 56, with Mark xv. 40.

‘ suitably

‘ suitably rewarded with happiness in *another* life. And  
 ‘ though ye will probably suffer on my account, and as  
 ‘ cruel a death perhaps as my self; and shall be intitled to a  
 ‘ share of glory and happiness in that other life, in pro-  
 ‘ portion to your constancy and perseverance, yet these dis-  
 ‘ tinctions are not at *my* disposal, in the way of *arbitrary*  
 ‘ *choice*, but shall be conferred with a strict regard to the  
 ‘ *personal qualifications* of the several claimants:—“ To sit  
 ‘ on my right hand and on my left is not *mine* to give,  
 ‘ but to those for whom it is *prepared* of my FATHER.”

The *occasion* of the words explained, let us next inquire into the *meaning* of the several expressions made use of in them.

1. First then, our Saviour, speaking of the distinctions of honour and pre-eminence which shall take place in his future kingdom, says that they are not *his* to give: Whence some may have been led to conclude that he hereby disclaims all participation in the distribution of the rewards of another life; referring the several competitors to the decision of an *higher* tribunal: And in this they think themselves justified by the latter part of this passage, which seems to be set in *opposition* to the former; and in which our Saviour, after saying that the pre-eminence there solicited was “ not *his* to give,” adds, “ *but it shall be given* to them for

B 2

“ whom

“ whom it is prepared of my FATHER.”—In the original text of this Scripture however there is no such opposition in the terms. The words, as we find them there, run thus; “ To sit on my right hand and on my left is not *mine* to give, *except* to those for whom it is prepared of my Father<sup>b</sup>.” By which our Saviour does not disclaim his right to that judgment which, we all know, is “ committed to him of the Father<sup>c</sup> ;” but only declares that, in the exercise of this right, he shall not be influenced by any *partial* regards; but be solely governed by, and exactly conform himself to, what he knows to be the Will of his Father, by whose authority he acts;—that neither had the Father authorised him, nor consequently was he at liberty, to dispose of them but to persons of a certain description,—viz.

2dly, “ To them for whom they are *prepared* ;”—which is therefore another expression whose import is to be considered; and the explanation of which I propose indeed for the principal subject of the following Discourse. For the word *prepare*, implying, in the literal sense of it, a *previous* determination of the *end* alluded to, and the taking mea-

<sup>b</sup> Ὁὐκ ἔστιν ἐμὸν δέσσειν, ἀλλ’ ἐστὶν ὑποτάσσασθαι: Where the words, “ *shall be given*,” which occur in our *English* version, are not found: where also the conjunction *ἀλλὰ* is not to be rendered *sed*, but *nisi*, *except*. As in *Mar.* ix. 8. where Ὁὐδὲν αἶδεν ἀλλὰ τὸν Ἰησοῦν, is, by our translators, rightly rendered, “ They saw no man *save* “ Jesus only.”

<sup>c</sup> Joh. v. 22.



tures *beforehand* for the accomplishment of it, may be interpreted by some as favouring a very mistaken notion that the rewards of another life have been *fore-appointed* to certain persons, who have therefore been *elected* to the enjoyment of them: And moreover, because, in another passage of this Gospel, "the blessed of God" are called upon to "inherit" the kingdom prepared for them from the *foundation of "the world"*;<sup>d</sup> that therefore this election of them hath been by a decree antecedent to their very existence.—In order then to throw as much light upon this subject as the limits of a single Discourse will admit, I shall endeavour to establish the following Truths:

Ist. That, with respect to the salvation of *particular persons*, there is nothing *predetermined* in the counsels of God, as far as they are revealed to us in Scripture: But that God, having declared the *method* in which he intends to bring men to salvation; and the *conditions* on which they shall obtain it; hath thereby left it in every Man's *power*, and indeed thereby made it every Man's *business*, to "work out his *own* Salvation."

IIdly. That the conditions so declared being the *only* ones on which Salvation is to be obtained, no man can

<sup>d</sup> Matt. xxv. 34.

reckon himself of the number of those for whom the rewards of another life are *prepared*, but he who hath conformed himself to those conditions by a sincere obedience to the Will of God in the course of an *holy* and *virtuous* life. Whence will appear

IIIIdly, What is the true, genuine doctrine of the passage before us; *viz.* That, though “the Father hath committed all judgment to the Son<sup>e</sup>,”—hath “ordained him to be the Judge of quick and dead<sup>f</sup> :”—And though, in consequence of this, the distinctions of honour and reward in another life shall literally “be *his* to give;” yet that, in the distribution which shall then take place, it will appear that they “are *not* his to give, *except* to those for whom “they are *prepared* of his Father :” And that they for whom they *are* prepared of his Father, are such only as have *qualified* themselves for the participation of them in the manner already mentioned.

FIRST, I say that, with respect to the salvation of *particular persons*, there is nothing *predetermined* in the counsels of God, as far as they are revealed to us in Scripture: But that God, having declared the *method* in which he intends to bring men to salvation, and the *conditions* on which they

<sup>e</sup> Joh. v. 22.

<sup>f</sup> Act. x. 42: xvii. 31.

shall

shall obtain it, hath thereby left it in every man's *power*, and indeed hath thereby made it every man's *business*, to "work out his *own* salvation."

The unvaried language of Scripture on this head is, that "God is *no respecter* of persons<sup>g</sup>,"—that "he would have *all men to be saved*<sup>h</sup>," and "is not willing that *any* should perish<sup>i</sup>." The *medium* also through which salvation is offered, *viz.* the "Redemption that is in Jesus Christ<sup>k</sup>," is repeatedly declared to be of *universal* extent and application. "He gave himself a ransom for *all*<sup>l</sup>:"—"He is the propitiatory," i. e. the ground or mean of reconciliation, "for the sins of the *whole world*<sup>m</sup>,"—a benefit therefore of which *all* are *equally* at liberty to avail themselves.—Farther; he hath laid down certain *conditions* on which "this great salvation" may be obtained; with which it is in *every man's* power to comply; and on which therefore *every man* may obtain it if he will: And hath clearly and peremptorily declared that, "in the day in which he will judge the World by that Man whom he hath ordained," he will circumstantially inquire who *have* qualified themselves by the *observance* of those conditions, and who *have not*; and will assign them their respective portions *accordingly*;—by "recompensing every man according to his

<sup>g</sup> Aët. x. 34. Rom. ii. 11, &c.

<sup>h</sup> 1 Tim. ii. 4.

<sup>i</sup> 2 Pet. iii. 9.

<sup>k</sup> Rom. iii. 24.

<sup>l</sup> 1 Tim. ii. 6.

<sup>m</sup> Rom. iii. 25: 1 Joh. ii. 2,—iv. 10.



“ *work* ” :” When therefore “ every man shall receive his “ *own reward* according to his *own labour* ° ;” and “ what- “ *soever* he hath *sown* shall then also accordingly *reap* P.” In other words ; When, as every man’s *conduct* hath been in the *present* life, shall be the portion thenceforth to be assigned him in *another* ; “ the *wicked* going away into everlasting *punishment*, but the *righteous* into *life eternal* ¶.”

Now, after these solemn and explicit declarations on God’s part—that “ he would have *all* men to be saved”—that he hath provided the *means* of salvation for the benefit of *all* alike—and that all who *qualify* themselves according to the *conditions* he hath laid down shall actually *obtain* salvation—we have every assurance we can wish, or that God himself indeed can give, that, if we appear before him with the *qualifications* he hath required, we shall meet with the *acceptance* he hath promised : And consequently, that nothing hath been *predetermined* by him concerning the salvation of any man *independently* of his own *conduct* ; but that, having stated the *method* by which he intends to bring men to salvation, and the *conditions* on which they may obtain it, he hath left it in every man’s *power*, and indeed made it every man’s *business*, to “ work out his *own* salvation.”

° Matt. xvi. 27. Rom. ii. 6, &c.

° 1 Cor. iii. 8.

¶ Gal. vi. 7.

¶ Matt. xxv. 46.

In the disposal of certain *temporal, national* privileges, indeed (as when he preferred *Isaac* to *Ishmael*, and afterwards, the children of *Jacob* to those of *Esau*, to be the inheritors of the land of *Canaan*, and the fathers and founders of the *Jewish Church*: And when he admitted the *Gentiles* into the membership of his visible Church, in exclusion of the *Jews*;—and all this in consequence of a resolution taken before the parties respectively concerned in this preference were born<sup>r</sup>—In all these cases, I say) God did professedly act in consequence of his own *mere* purpose of *election*; and what he did was, not in consideration of their *works*, but of his own *Will*, who *called* them to these privileges. But then, *his* calling or election had no relation to the blessings of *eternal life*. It was a calling or election of one set of persons in preference to another, to certain *external* privileges—to such privileges as they afterwards *might*, and, in the case of the *Jews* in particular, actually *did*, forfeit and were deprived of; which could not have been the case if they had hereby been elected to *eternal life*. We cannot therefore argue from the proceedings of God in these instances, in which mere *temporary* favors were to be dispensed according to the *good pleasure* of the donor, to the motives by which he will be governed in distributing the rewards and punishments of *another* life, where *justice* also is to be con-

<sup>r</sup> Rom. ix. 11. from Gen. xxv. 23.

sulted. We cannot conclude that, because he hath elected some to the participation of certain *present* advantages, in preference to others who however are *not injured* thereby; that, in matters of *future* concern, he will elect one set of men to *salvation*, and consign the rest to "*everlasting destruction* from his presence," without any regard to their respective *qualifications*; and this too after having declared himself in the most direct and intelligible terms to the *contrary*—namely, that, when Judgment for this purpose shall take place, it will be regulated by the consideration of every particular person's *deserts*, and by that *alone*.—I would now observe

SECONDLY—That the *conditions* so declared being the *only* ones on which salvation is to be obtained, no man can reckon himself of the number of those for whom the Rewards of another life are *prepared*, but he who hath *conformed* himself to those conditions by a sincere *obedience* to the Will of God in the course of an *holy* and *virtuous life*.

This indeed is but a natural and obvious consequence of what hath been proved already: For, if the rewards of another life are not to be obtained but in that *way*, and on those *conditions*, which God hath prescribed in the Gospel—If, for instance, "*glory*, and *honour*, and *immortality*," are not to be obtained but by those who "*seek*" them by "*well-doing*,"



“ *doing*,” and “ by patient *continuance* in well-doing” too<sup>3</sup>; then, no man can consider these blessings as *prepared* for him, but as he hath *walked* in this way, and *performed* these conditions. Though therefore the word, *prepared*, does indeed imply a *previous* designation of the thing spoken of; and, in the present instance, a designation of it from the beginning of all things; yet it only implies a designation of the *thing*—it does not imply that the *persons* for whom this designation is made, and these blessings prepared, are *arbitrarily* and *unconditionally* chosen and appointed to the enjoyment of them. No! The Rewards are indeed *prepared*, and have been prepared from *all eternity*; but they are prepared only for those who shall have prepared *themselves* for the rewards. And this is plainly supposed to be the case in every passage of Scripture in which the same expression is made use of. Thus, when our Saviour represents himself as sitting in judgment, and calling upon “ the “ blessed of his Father to inherit the kingdom *prepared* for “ them from the *foundation* of the *World*;<sup>4</sup>”—Who are these “ blessed of his Father,” for whom this kingdom hath been so long *prepared*? Not a set of persons whom the Father had *fore-appointed* to this happiness *without respect* to their *conduct*; but the *good* and *virtuous*, who, he foreknew would render themselves *deserving* of it *by* their *conduct*; for to

<sup>3</sup> Rom. ii. 7.

<sup>4</sup> Matt. xxv. 32—34.

*these* only, after *separating* them from the *wicked*, are *these* words supposed to be spoken.—Thus again, when he told certain of his followers, a little before he suffered, that he was “going to *prepare* a place for them in his Father’s “house” ;”—Who are they to whom this promise, so full of comfort, is addressed? Not persons *indiscriminately* and *arbitrarily* taken from the multitude of those who had embraced the profession of his Gospel; but his faithful and true Disciples; the voluntary companions of his solitude, and partakers of his sufferings; whose constancy and fidelity had been tried and approved in a long and steady perseverance in the *belief* of what he *taught*, and the *practice* of what he *commanded*.—Finally, when St. Paul speaks of “the “things which God hath *prepared* ;” and which he describes as what “Eye hath not seen, nor Ear heard, neither hath it entered into the heart of Man to conceive ;” for whom doth he tell us these excellent things *are* prepared? Not for any that have been *elected* to the participation of them by a *sovereign decree* of their Maker, originating in his own *mere Will*, independently of their *character* and *conduct* ; but, as is expressly declared, “for them that *love* and *obey* him” ;” and for them *only*.—So that whatever the word, *prepared*, may be thought to imply of an *antecedent* decree, of a purpose *long since* formed, respecting a future scene of things,

“ Joh. xiv. 2.

“ 1 Cor. ii. 9.

and

and the glory, honour, and happiness which shall then and there be revealed; yet nothing is therein implied respecting any *particular persons* for whom this preparation is made, and on whom this glory, honour, and happiness is to be conferred: This remains to be determined by the *persons themselves*, as they severally come into life, and *conduct* themselves in their passage through it. So that none can reckon themselves of the number of those for whom these glorious rewards are *prepared*, but they who have conducted themselves in such a manner as to *deserve* them.

And this is not only agreeable to the whole tenor of Scripture, so far as our Saviour spake *openly* and *directly* to his followers upon the subject of a future state; but to his own interpretation of the several *Parables* which he spake with reference to this point.—Thus, whether the allusion was to the produce of a Field, where *good seed* and *tares* spring up together—Or, to the same produce gathered into the Barn, where 'till the floor is purged, the *Wheat* and *Chaff* lye in one promiscuous heap—Or, to a “*Net* cast into the “*sea*, which gathered of *every* kind”—We are constantly reminded of the *separation* that is made, in each case, between what is *good* and what is *bad*; and as constantly told that “so also shall it be in the *end* of the World<sup>x</sup>,” when

<sup>x</sup> Matt. xiii. 30, 40, 49.

there:



there shall indeed be “a resurrection both of the *just* and of “the *unjust*” (i. e. when “there shall be gathered together of *every* kind”) but that a *scrutiny* shall take place, in which the different *qualities* of Men shall be distinguished, an impartial judgment passed, and a final *separation* made, thenceforth for ever, of the former from the latter:—When, in like manner as Men, at present, *distinguish* and *select*, and *preserve* what is *valuable* and *useful*, but *cast away* or *destroy* what is *worthless* and good for *nothing*, even so shall they themselves be dealt with and disposed of by the great Searcher of *hearts*—When they only, “who shall be accounted *worthy* to obtain that World,” shall be preserved unto *life eternal*; while they that have *neglected* to *qualify* themselves for it, shall be “punished with *everlasting destruction* from the presence of God.”—By this time then may appear

THIRDLY, What is the true, genuine doctrine of the passage before us; *viz.* That, although “the Father hath committed all judgment unto the Son,”—and although, in consequence of this, the distinctions of honour and reward in another life will be literally “*his* to give;” yet that, in the distribution which shall then take place, it will appear that “they are *not* his to give, *except* to them for whom they are

† Act. xxiv. 15.

‡ 2 Theff. i. 9.

“ *prepared*

“ *prepared* of his Father”—And that they for whom they *are* prepared of his Father, are such only as shall have *qualified* themselves for the participation of them in the manner already mentioned.

That CHRIST is the person “ ordained of God to be the “ Judge of quick and dead,” we are repeatedly told in various passages of Scripture <sup>a</sup>: And, to obviate every doubt that might arise concerning the *rule* of his judgment, it is here declared that, in the discharge of that office, as he shall act under the *authority*, so he shall be guided by the *will* of his Father—of “ God the judge of all <sup>b</sup> :”—and therefore that, in dispensing the rewards he shall then be *commissioned* to dispense, and which will, in *that* sense be “ *his* to give,” he shall bestow them on those, and on those only, “ for whom “ they are *prepared* of his Father ;” that is, as hath been sufficiently shewn already, on those who shall have *prepared themselves* for the rewards.—*Election* unto *life*, on any other grounds, is no where spoken of in Scripture. We read indeed of persons being *called* and *elected* by a sovereign act of the *divine Will* ; but this is always to be understood of calling or electing, not *particular persons* to a state of *Salvation* ; but *nations* or *bodies* of Men (as the *Jews* first, and afterwards the *Gentiles*) from a state of ignorance and idolatry to the

<sup>a</sup> Joh. v. 22. Act. x. 42 ; xvii. 31. Rom. ii. 16, &c.

<sup>b</sup> Heb. xii. 23.

knowledge

knowledge of the true God. *This* is done indeed with a *view* to their *Salvation*; but none are spoken of as elected unto *Salvation* in their several persons *individually*, but such as, in consequence of their being *so* called, and of “having the” promise” annexed to such calling, have also, in their several persons, *individually*, endeavoured to “perfect *holiness* in the “fear of God<sup>c</sup>.” *All*, to whom the Gospel hath been preached, are indeed called and elected into a state which furnishes them with the *means* of *Salvation*; but to none is *Salvation* *actually* promised, but to those who, by a proper *use* of those means, shall have endeavoured to “*work it out*” for themselves, and to “make their calling and election “*sure*<sup>d</sup>.”—On a review of what hath been said, it is obvious in the

1st place, That, if “God is no *respector* of *persons*,” but hath left every man’s *future happiness* to depend upon his own *present conduct*; then, none of those passages of Scripture, in which persons are spoken of as *predestinated*, *called*, and *elected* by the *mere Will* of God, can possibly be interpreted of an Election unto *life eternal*: For this were to represent God, after telling his Creatures that the Way of Life was *open* to them *all*, as telling them, at the same time, that a *certain number* only were to be admitted to the ex-

<sup>c</sup> 2 Cor. vii. 1.

<sup>d</sup> 2 Pet. i. 10.

clusion



clusion of *all the rest*, and by a *decree antecedent* even to their birth.—That there are persons spoken of in Scripture as the *elect* of God, meaning thereby such as are elected unto *glory*, and *happiness*, and life *eternal*, is very certain; but then these are never said to have attained that state through any *arbitrary preference*, or *previous decree* of God, but by *their own endeavours* in the *use* of those *means* which he had vouchsafed as conducive thereto.—In a word, there are *two* sorts of *Calling* or *Election* spoken of in Scripture; 1st, The Election unto some particular *present*, *temporal* favor or privilege; and, 2dly, The election unto *future glory*: And the following may serve as a *key* for distinguishing, wherever those terms occur, to *which* kind of Election that particular passage of Scripture, in which they occur, hath reference.—Thus, when you read of any persons being *called* or *elected* of the *sole* “*will* of him that calleth,” without any consideration of what *they* had done, and merely “that *his* “*purpose according to election* might stand<sup>e</sup>,”—and because “he *will* have mercy on whom he *will* have mercy<sup>f</sup>,” you may depend upon it that it is only meant of an election to some *present*, *temporal* favor or privilege: On the other hand, when you meet with any that are called the *elect* of God, as having been *faithful* and *obedient*; that is, in consequence and consideration of a life of *good works*<sup>g</sup>, it is then to be

<sup>e</sup> Rom. ix. 11.      <sup>f</sup> Rom. ix. 15.      <sup>g</sup> Matt. xxiv. 22, 24, 31. Rom. viii. 28, 29, 30, 33. Col. iii. 12. 1 Thess. i. 4. 2 Tim. ii. 10. Rev. xvii. 14, &c.

understood of an election to *happiness* and *glory*.—And, if the *general* doctrine of Christianity, and the scope of *particular* Writers on these subjects, had been duly and carefully attended to, the force of this distinction would have been obvious; for want of which it hath unfortunately happened that “they who are *unlearned*,” and withal “*unstable*, have wrested *these*,” as they have also “*other* “*Scriptures* <sup>b</sup>,” to meanings destructive of all true Religion and Morality.

2dly. Another thing to be inferred from what hath been said, is the necessity of preserving such a due impression of these truths upon our minds, as may grow up into, and become, a *principle of action*.—Let us remember, as none is *before* or *after* another in the estimation of God, but as he *does*, or *neglects* to do, his *will*—as there is no possibility of “entering into *life*” unless we “*keep his commandments* <sup>i</sup>”—of what great importance it is that we make his *Will* and his *Commandments* the *rule* of our *Conduct*. We are all called to the *external* privilege of being *members* of Christ’s *visible* Church and Kingdom upon *Earth*: Our business then, as such, is, so to conduct ourselves in his service, as that we fail not finally of being *chosen* into his kingdom in *Heaven*. It is a reproach indeed to common sense to sup-

<sup>b</sup> 2 Pet. iii. 16.

<sup>i</sup> Matt. xix. 17.

pose that infinite Wisdom should confer it's favors upon any that have not endeavoured to *deserve* them; and it is accordingly declared, on the authority of infinite Wisdom, that, even of those who have embraced and do profess the Religion of Christ, none "shall enter into the kingdom of " Heaven, but they that shall have *done* the *Will* of his " Father who is in Heaven <sup>k</sup>."

<sup>k</sup> Matt. vii. 21.





ON  
JUSTIFICATION.

Rom. iii. 28.

Man is *justified* by FAITH, without the DEEDS of [the]  
*Law.*

IT must be obvious to every one, who is the least conversant with the writings of the Apostles, that the *Justification* of Man, or the *acceptance* of him with God as a *just* person, is, in different parts of those Writings, *seemingly* put upon a very *different* footing: Whence *confusion* and *obscurity* have been charged upon the Scriptures by those who are *no friends* to Revelation, and *difficulties* thrown in the way of sincere and well-disposed *Christians*, destructive of the *peace*, and, in many instances, of the *morality* and *religion* of Mankind.

Thus,

Thus, in the Text, and other passages of the same Writer, we are told that "Man is *justified* by FAITH, " without the *Deeds* of LAW<sup>a</sup>;" that is, without previous obedience to *any* Law—that ABRAHAM "believed God, and " it was *counted* to him for *Righteousness*<sup>b</sup>"—that, "to him " that *worketh not*, provided he *believeth*, his FAITH is " reckoned for RIGHTEOUSNESS<sup>c</sup>;"—that, "by the *Works* " of [the] LAW shall no flesh be *justified*; but by the " FAITH of Jesus Christ<sup>d</sup>"—and finally, that "No man " is *justified* by [the] LAW, for that the *just* shall live by " FAITH<sup>e</sup>."

On the other hand we find it declared no less positively, that, "though a Man say he hath FAITH, yet if he hath " not WORKS, it profiteth nothing; for that FAITH, if it " hath not WORKS is *dead*<sup>f</sup>."—That "by WORKS a man is " justified, and not by FAITH *only*<sup>g</sup>"—and that "*Abraham* " our father was justified by WORKS<sup>h</sup>."—Accordingly, we are commanded to "add to our FAITH, *Virtue*<sup>i</sup>"—to "maintain and be fruitful in every good *work*<sup>k</sup>"—and, finally, notwithstanding what is said of our being "*saved* " and *justified* by FAITH" (through the grace or favour of

<sup>a</sup> Rom. iii. 28. v. 1.<sup>b</sup> Rom. iv. 3.<sup>c</sup> Rom. iv. 5.<sup>d</sup> Rom. iii. 20. Gal. ii. 16.<sup>e</sup> Gal. iii. 11.<sup>f</sup> Jam. ii. 14, 17, 20, 26.<sup>g</sup> Ibid. 24.<sup>h</sup> Ibid. 21.<sup>i</sup> 2 Pet. i. 5.<sup>k</sup> Col. i. 10. 2 Thess. i. 11.

Tit. iii. 1, 8.



God) to “give diligence,” by the concurrence of *our own* endeavours, “to make our calling and election *sure*<sup>1</sup>.”

Hence that confusion and obscurity which it is the intention of the present Discourse to remove; by shewing that the Apostles are not inconsistent with themselves, or one another, when they tell us at one time, that a Man may be “*justified* by FAITH *alone*,” yet affirm, on other occasions, that “they which *believe*” are indispenfibly obliged to “maintain *good* WORKS.”

1. And first, I would have it observed that these *seeming* Contrarieties occur in the Epistles of St. Paul *only*: Which, having been written, for the most part, with a view to certain controversies and disputes that had arisen in the Church relative to the terms on which different nations and bodies of people should be saved, contain various distinctions of *persons* and *situations*, which he found himself obliged to make, in order to solve the difficulties which those Controversies had given birth to. For, look into the GOSPEL, which was professedly written to inform us “what we “should *do* to be *saved*,” and you will find every thing that relates to this matter laid down with the greatest clearness and consistency.—Thus, *John* the Baptist, who was the

<sup>1</sup> 2 Pet. ii. 10.

forerunner of *Christ*, and was sent to declare the intention of his coming, preached *Repentance* :—" *Repent* ye, for the " kingdom of Heaven is at hand <sup>m</sup> : " that is, Reform your lives and manners, for the Christian Religion is going to be established, wherein nothing but *repentance* and future *obedience* will be accepted by God unto *salvation*. When *Jesus* himself came forward, and " began to preach," it was in the very same words <sup>n</sup> ; to which he added however the farther condition of *Faith*. This indeed is a condition which it was but natural to expect would be ' demanded by the ' founder of a *new* Religion ; who, having once established ' his claim to be a messenger sent from God, by fulfilling ' Prophecies, and working Miracles, could not be supposed ' to offer the benefits he was authorised to confer, but to ' such as should own his Commission, and *believe* on his ' Name <sup>o</sup> . ' Accordingly, his language was, " *Repent* ye, " and *believe* the Gospel <sup>p</sup> . "—And, on another occasion—" This is the work of God"—the work ye have to do, as acceptable to God and necessary to your own salvation—" that ye *believe* on him whom he hath sent <sup>q</sup> "—attend to his *doctrine*, and obey his *instructions*.

With regard then to the terms of salvation, the GOSPEL is undeniably free from obscurity.—And here I cannot help

<sup>m</sup> Matt. iii. 2.  
on Justification.

<sup>n</sup> Matt. iv. 17.  
<sup>p</sup> Mar. i. 15.

<sup>o</sup> Dr. Hallifax, Sermon. 2.  
<sup>q</sup> Joh. vi. 29.

observing,

observing, by the way, that, ' if plain men would be content to learn their Duty from *this*, instead of puzzling and perplexing themselves with *other* parts of Scripture, which they *do not* understand, and which it is not expected of them that they *should* understand,' (as being written on occasion of the various disputes which the Apostles had with *Jews* and *Gentiles*, and *Judaizing Christians*) ' we should not hear of so many complaints about the confusion and inconsistency in which these terms are supposed to be involved. These, as we have just seen, are FAITH and REPENTANCE; or, in other words, a profession of *belief* in *Jesus*, as the Messiah who had been foretold; and, in consequence of such profession, "*Repentance* from dead works to serve the living God". In *understanding* these terms there is no *difficulty*; In *ascertaining* them our Saviour and his Apostles will be found invariably to *agree*; Nor indeed can there be any dispute about them, but such as arises from other causes than those in which the *Gospel* is concerned '.

2. And indeed, as I would have it observed in the next place, *St. Paul*, in whose writings these difficulties principally occur, *could* not mean to set forth *other* terms of salvation than those which had been already laid down by his

\* Heb. ix. 14.

\* Dr. Hallifax, ub. supr.



great Master in his *Gospel*. His *business* was to preach and inculcate that Gospel. "To this," he tells us, "he was "separated";" or purposely set apart—that "a necessity was "laid upon him to preach it"—and, on another occasion, that "he had *fully* preached it" through a great part of the *Roman* empire<sup>w</sup>.—Now, if this Apostle not only considered himself as indispensibly *obliged* to preach the Gospel; but also as having *fully discharged* his duty in this matter; it is plain he could never intend to speak of *acceptance* unto *salvation* as attainable on any *other* terms than those which that Gospel had laid down: And consequently, that, whenever he *seems* to do so, it must be accounted for from some particular incidents which led him, on that particular occasion, to reason as he did.

3. Some indeed<sup>x</sup>, in order to account for this, have supposed that, because *believing* is the first and fundamental requisite in the GOSPEL,—and, because it is a capital doctrine thereof that we are saved by the *Grace* of God, and not for our own deservings, therefore *Faith*<sup>y</sup> and *Grace*<sup>z</sup> are used by *St. Paul* as general terms to signify the *Gospel* it self. Again; because the *Jewish* converts insisted so much upon the *works* of their *ceremonial* Law; therefore, by *Law* and

<sup>t</sup> Rom. i. 1.  
the great Dr. S. Clarke.

<sup>u</sup> 1 Cor. ix. 16.

<sup>w</sup> Rom. xv. 19.

<sup>x</sup> Particularly,

<sup>y</sup> Sermon. vi.

<sup>z</sup> Sermon. 163.

*Works* he only meant to characterise the *Jewish* Religion<sup>a</sup>: Consequently, that, when he says we are “ justified by “ *Faith*<sup>b</sup> and *Grace*,” he means no more than to say that we shall be *accepted*, through the *favor* of God, on the terms of the *Gospel*; namely, *Faith* including *Good Works*, without a compliance with the *works* of the *Jewish* Law. And this does certainly make him consistent with *himself* in insisting upon the necessity of “ maintaining *good works*<sup>d</sup> ;” and also with *St. James*, when he affirms that “ Faith “ *without Works* profiteth nothing<sup>e</sup>.”

But this will not rid us of the difficulty. For *St. Paul* says expressly that “ *Faith* is counted for *Righteousness* unto “ him that *worketh not*, provided he *believeth*<sup>f</sup> ;” and that “ by the *works* of any Law there shall *no flesh* be justified<sup>g</sup> ;” which is saying, in other words, that Man is justified by Faith *alone*.—Now the Apostle could never mean to say that Man is justified by *Faith* alone, *exclusive* of any Works ; and to tell us at the same time, that by Faith *alone* he meant the *Gospel-Faith*, which, we all know, does *include* Works of *moral righteousness*. This would have been a mode of expressing himself very unworthy of so able a reasoner as our Apostle. And hence the necessity of looking out for some

<sup>a</sup> Serm. 163.<sup>b</sup> Rom. iii. 28 : v. 1. Gal. ii. 16 : iii. 24.<sup>c</sup> Rom. iii. 24. Tit. iii. 7.<sup>d</sup> Tit. iii. 8.<sup>e</sup> Jam. ii. 14, &c.<sup>f</sup> Rom. iv. 5.<sup>g</sup> Rom. iii. 20.

better way of removing the difficulty ; that so we may make the Scriptures *appear* to be what "they are in *truth* (when rightly understood, by "comparing" one passage with another, "spiritual things with spiritual<sup>b</sup>," ) perfectly consistent with themselves.

4. The truth of the matter then is this. When the Apostles were sent forth to preach the glad tidings of salvation both to *Jew* and *Gentile*, they declared to all who should repent and embrace the Gospel, that they should thereupon be admitted into a state of pardon and reconciliation with God. The *Jew*, who had been accustomed to regard *every* Nation beside his own as altogether unworthy of the divine notice and protection (on any other condition, at least, than that of their first professing themselves of his Religion, and submitting to the observance of the Law of *Moses*) obstinately opposed this doctrine; and hereupon arose "no small dissension and disputation<sup>i</sup>." In this state of the business, *St. Paul*, who was particularly "separated to be the Minister of Christ unto the *Gentiles*<sup>k</sup>," entered into this Controversy himself; his design being to vindicate the claim of his *Heathen* Converts, and to shew that, through *Faith* in the Messiah, they had as good a title to all the benefits and advantages of God's peculiar people, as the

<sup>b</sup> 1 Cor. ii. 13.

<sup>i</sup> Act. xv. 2.

<sup>k</sup> Rom. xv. 16.



*Jews* had formerly by virtue of the covenant with *Abraham*<sup>1</sup>; and, consequently, an *equal* right to be admitted into the kingdom of God under the *Messiah*, with themselves.—The method in which he argues the point on their behalf, is this:

The descendents of ABRAHAM, whether *Jew* or *Gentile*, can expect justification, or acceptance with God, on *no* other ground or principle than that on which this “Father of the faithful<sup>m</sup>” himself was justified. Now *Abraham* himself was *originally* justified by *Faith*—not *Faith*, as including the *works* of *any* Law (for the Law of *Circumcision*, by which his *descendents* were to be made the *peculiar* people of God, was not yet established—the *Jewish* Law not until *four hundred and thirty* years after—and with respect to the Law of *Morality*, the only Law then in being, he was an *Idolater*) and consequently, by FAITH *alone*.—When God *first* called him, he made him certain *promises*; such as, that “he would make of him a great Nation”—would “bless him”—and that, “in him should *all* the families of the Earth be blessed<sup>n</sup>.” ABRAHAM *relied* with confidence on these promises: “He *believed* God,” that he would perform what he had thus promised; and this his *belief* “was counted to him for *righteousness*<sup>o</sup>,” i. e. he was, on *this*

<sup>1</sup> Taylor, on Rom. iv. 11.

<sup>m</sup> Rom. iv. 11.

<sup>n</sup> Gen. xii. 2, 3.

<sup>o</sup> Rom. iv. 3.

account,

account, and on *this* account *alone*, accepted of God as a *righteous* person.—In like manner then, if his descendents, whether *Jews* or *Gentiles*, are to expect justification on *no other* condition, and *may* expect it on *this*; it follows of course that *Converts* to *Christianity*, on their *first* call from *Judaism* or *Gentilism* (as *he*, on *his*, from *Idolatry*) may expect to be justified on account of *their* Faith in the promises of God made to them in *Christ*, and of that *alone*, “without the *deeds* of the Law;” i. e. not only without the deeds or works of the *Jewish* Law, but, as appears from what hath been said already, of *any other* Law whatsoever<sup>p</sup>.

And indeed, with regard to *Works* of Morality, the *JEW* and *GENTILE* were precisely in the same situation. The *Gentiles*, we are told, were “filled with all manner of “unrighteousness and wickedness<sup>q</sup>.” The *Jews*, who condemned them on this account, are said to have “done “the *same* things<sup>r</sup>,” and, however they “gloried in their “Law,” to have “dishonoured God,” and to have “caused his Name to be blasphemed,” i. e. to have brought a reproach upon Religion, “by breaking it<sup>s</sup>.” They had no *works* therefore to boast of as a title to acceptance: And accordingly, the Apostle tells us that, “by *works* of

<sup>p</sup> *Locke* and *Taylor*, on Rom. iii. 20, 28.

<sup>q</sup> Rom. i. 29, &c.

<sup>r</sup> Rom. ii. 1.

<sup>s</sup> Rom. ii. 23, 24.

“*Law*,”

“ *Law*,” i. e. of *any* Law, but particularly the Law of *Morality*, “ there should *no flesh* (neither *Jew* nor *Gentile*) “ be justified <sup>t</sup>.”

The sum of the Apostle’s argument then, as it lies before us in the *five* first Chapters of this his Epistle to the *Romans*, is briefly this, *viz.* that *all* Men (speaking of those not yet converted to Christianity) being *sinners*, none of them could *claim* acceptance with God on account of their *Works*:— Yet that such of them as should *believe* on *Jesus Christ*, and embrace his Gospel, should, on account of that *Faith*, without any consideration had of their *past lives*, and, even though they had been the greatest of Sinners *before*, through the *grace* or *favour* of God, (which, at *any* rate, and on *any* supposition indeed, is necessary to our acceptance) be *justified*, or accepted by him.

The doctrine of *St. Paul* then is clear beyond a doubt, *viz.* that “ we are *justified* by *Faith*; and that without *Works* of *any* kind, even works of *moral righteousness*. But we shall presently see this matter cleared up to our satisfaction—

<sup>t</sup> *Locke* and *Taylor*, as above.



5. For, it is to be considered in the next place, of what *persons* this Justification by FAITH *without* WORKS is spoken, and to what *points* it *extends*. For there are *two* sorts of *Justification* spoken of by the Apostle, namely, a *first*, and a *final* Justification; and they are evidently distinguished in their *grounds* and *application*.

The *first* (and that indeed which is the chief subject of *St. Paul's* argument when he treats of *Justification* at all) is that by which the *Unconverted* are admitted into the *fellowship* of *Christ's Church*, or made members of the *Christian community*: The *second*, that, whereby they who are thus *become* Christians, shall, after having duly qualified themselves for it, be put into possession of *eternal life*—The *first*, their being made members of the kingdom of God on *Earth*: the *second*, their being admitted into, and made partakers of, his kingdom in *Heaven*.—The *first* therefore hath, for it's Objects, the *unconverted* in general: The *second* hath respect unto *good Men only*; and is reserved for good men of *every* denomination.—The *first* is going on *always—now*, in this *present* time, as the Apostle expresses it\*: The *second* does not take place until the *last day*, when God shall judge and recompense Men according to their

\* Rom. iii. 26.

*Works*; and when they only shall be partakers of it, who shall have “ fought it by a patient continuance in well-  
“ doing ”.—To the *first*, nothing is necessary but *Faith*, without any regard to *Works*, even of *Morality*; since, however *wicked* any Heathen had been, his *past* Wickedness was no bar to his admittance into the *Church* of Christ, provided he *believed*:—And accordingly, upon this general *profession* of *Faith* in Christ, it was, that the Apostles *baptized*, i. e. admitted into the *Church* of Christ, the first Converts\*. This is therefore that acceptance which is intended by *St. Paul*, when he speaks, so repeatedly as he does, of our being “ justified by *Faith* without the *Works* of any Law ”.—He means that *first* kind of Justification or acceptance, whereby Converts, whether *Jews* or *Gentiles*, whether of his own, or any succeeding times, should be admitted into the body of Christ’s *visible Church* in this *present* World.—And this is indeed, (as I have observed before) the main drift of *St. Paul*’s argument when he treats of this subject of Justification in any of his Epistles.

But now, to the *final* acceptance unto *eternal Salvation* in the kingdom of *Heaven*, of those who, by virtue of their *Faith*, are already members of his *visible Church* on *Earth*,

\* Rom. ii. 7.  
xix. 4, 5.

\* Act. ii. 41; viii. 12, 37, 38; xvi. 31, 32, 33; xviii. 8;  
† Rom. iii. 20, 28. and *Locke* and *Taylor* ad loc.

something farther is necessary.—It is necessary that such persons should “add to their FAITH, *Virtue*”<sup>a</sup>—should improve *that Faith*, which gives them indeed a place in the *Christian Church*, (but, if it hath not *Works*, is of no farther consequence than *that*) into *that Faith* which bringeth forth *good Works*; and which alone can secure them a place in the kingdom of *Heaven*.—And this is that acceptance contended for by *St. James*, when he insists, so earnestly as he does, upon the impossibility of our being justified by FAITH without WORKS. He means that *second* kind of Justification or acceptance, whereby persons, *already* Christians by *profession*, shall be admitted into the kingdom of *Heaven*.—And this he illustrates from the case of ABRAHAM; who, though he was so far “justified by *Faith*,” as to be *reconciled* with, and reputed “the *friend* of God<sup>a</sup>,” was not accepted unto *Salvation*, until “by *Works* his *Faith* was made “perfect<sup>b</sup>.”

6. By this time then it may appear, in the next place, that all the *confusion* and *obscurity* charged upon this Epistle of *St. Paul*, is groundless; and the supposed *inconsistency* of one part of his Writings with *another*, and with what *St. James* hath also said on this subject, easily cleared up. For, from what hath been said, the Apostle’s doctrine on the

<sup>a</sup> 2 Pet. i. 5.<sup>a</sup> Gen. xv. 6.<sup>b</sup> Jam. ii. 22.



subject of JUSTIFICATION is, briefly, *this*, and evidently *no other than this*, viz. That, in order to an Heathen's *first* or *conditional* Justification, by which he is admitted into the kingdom of Christ on *Earth*, Works of Righteousness are *not* necessary; But that, *after* such admission, and, in order to secure what may be called his *second* or *final* Justification, Works of Righteousness *are* necessary.—The *first* Justification is peculiar to those who are *newly converted* to Christianity; and is conferred upon them when they are received into the *Communion* of the *Church* by Baptism; whereby they are said to “become heirs according to the *hope* of eternal life<sup>c</sup>,” and, in order to which, nothing more was required than a *profession* of *Repentance* and *Faith* in Christ<sup>d</sup>:—The *second* Justification, by which sincere *Christians* become intitled to the *actual possession* of their heavenly inheritance, is reserved unto the *consummation* of all things; and is to be obtained by nothing less than a “*patient continuance in well-doing*”<sup>e</sup>; and a “*constant enduring unto the end*”<sup>f</sup>.—On the ground of this interpretation then, the Apostle's reasoning will appear uniform and consistent, not only with *it self*, but with the doctrine of the GOSPEL, and of the *rest* of the Apostles.—He tells us indeed, on some occasions, that we are justified by FAITH *only*, without WORKS of *any* kind; and, on others, that it is necessary to be “*fruitful in every*

<sup>c</sup> Tit. iii. 7.<sup>d</sup> Act. ii. 38.<sup>e</sup> Rom. ii. 7.<sup>f</sup> Matt. xxiv. 13.

"good Works;" agreeing, in this, with *St. James*, that, though FAITH *alone* is sufficient for our admittance into the community of Christians; yet, that it "is dead, if alone<sup>b</sup>," to all the purposes of future *Happiness*.—In the former case, he speaks of the *first* Justification, by which we are received into the *visible Church*; in the latter, of the *second*, by which we are accepted unto *Salvation*.—And where, I pray, is the obscurity, or inconsistency, in telling us that, though FAITH *alone* will secure us a place in the *Church*, yet good WORKS are also necessary to gain us admittance into *Heaven*?

I will now dismiss this subject with a few reflections upon the whole. And,

1st. We may observe that, analogous to the *two* kinds of JUSTIFICATION so largely treated of and expounded by the Apostle, there are also *two* kinds of FAITH spoken of.

The *first*, is that avowal of their *belief* in Christ, whereby persons, hitherto *unconverted*, are admitted into the *Church*: The *second*, that which bringeth forth, in persons *already* members of the Church, those fruits of *Righteousness* in their

<sup>a</sup> Rom. ii. 13. 2 Thess. i. 11. Coloss. i. 10. Tit. iii. 8.

<sup>b</sup> Jam. ii. 16.

lives,

lives, which alone can entitle them to *Salvation*.—The *first*, is but a *foundation*, without a *superstructure*: The *second*, is the first Faith *built upon*, and improved into *virtuous actions*<sup>1</sup>; or, as *St. James* expresses it, “by *works* made *perfect*”<sup>k</sup>.—The *first*, is merely a *profession* with the *mouth*; the *second*, an *active principle* in the *heart*.—The *first*, the *common* Faith of *all* Christians, *good* and *bad*; being that which intitles them to that *name*, and the *present* privileges of it; The *second*, *peculiar* to *good* Christians; and that which alone can intitle them to the *character* and *future* rewards of such.—The *first* therefore that which a Man may *have*, and yet be a very *wicked* person, and in danger of *perishing eternally* (as was the case of *Simon* the forcerer; who, though he *believed*, and in consequence of that, was *baptized*<sup>l</sup>, yet was pronounced to be in the “gall of bitterness, and in the bond “of iniquity”<sup>m</sup>;) Whereas the *second* is that by which we “*believe* to the *saving* of the *soul*”<sup>n</sup>.

2dly. We hence also learn what it is to be a *true* CHRISTIAN, as distinguished from a merely *nominal* one—a Christian, “not only in *word*, and in *tongue*, but in *deed* and in *truth*.”

<sup>1</sup> 2 Pet. i. 5—8.<sup>k</sup> Jam. ii. 22.<sup>l</sup> Act. viii. 13.<sup>m</sup> Verse 23.<sup>n</sup> Heb. x. 39.



A *true* CHRISTIAN then is he who improves that *first* Faith which intitles him indeed to the *name*, into that *second* Faith which, shewing forth it self in *good works*, completes in him the *character* also of a *Christian*.—Who, on the ground of that Hope which is set before him on his *admission* into the *family* or “*household* of God °,” conducts himself therein as a *faithful* and *obedient* Servant. It is he, in one word, who “*addeth* to his FAITH, *Virtue* <sup>p</sup> ;” and, “*being made free from Sin*,” in consequence of his *profession*, and of his having embraced the Gospel, “*bringeth forth fruit unto holiness* <sup>q</sup>,” in the uniform tenor of a sober and religious *practice*.—On the other hand, he that, after embracing the Gospel from an *unconverted* state, or, being initiated into it by *Baptism*, contents himself with that, as a sufficient title to the *future* benefits of it—Who, professing a *belief* in, hath yet not “*put on Christ* ;” that is, *cloathed* himself with those *Virtues* which distinguished the character of Christ ; but goeth on to “*make provision for the flesh* to fulfil the lusts thereof <sup>r</sup>”—to gratify irregular desires in the pursuit of worldly pleasures or interests—such person, however he may value himself upon the *name*, or avail himself of the *present* privileges of a Christian, is no more a Christian in *reality* and to any intent and purpose of

• Eph. ii. 19.

° 2 Pet. i. 5.

<sup>p</sup> Rom. vi. 22.<sup>q</sup> Rom. xiii. 14.

the *future* privileges of such, than the merest *Heaven*. His "FAITH is *without* WORKS," and therefore "profiteth nothing." It is "*alone*," in that case, and therefore "*dead*"—an unprofitable Tree, good for nothing but to be "hewn down and cast into the fire."

It is a pity that this distinction between a *nominal* and a *real* Christian—between a Christian by *profession* and a Christian in *practice*, is not more seriously attended to, and better understood, than it is. It is of infinite importance that it should; because, on this *distinction* of *character*, will be grounded the *different allotments* of each in the day of recompense.—We, of *this* Country, where Christianity hath been long established, being born of Christian Parents, are admitted into the membership of Christ's *Church* as soon as we come into the World. Such of us as are blessed with Parents that have any eye at all to the future welfare of their Children in this respect (and surely such as have not, have much to answer for) are instructed, as we grow up, in the *first principles* of our Religion; and, in a *general* knowledge, at least, of the *Scriptures*. We are taught to frequent the *public worship* of God, when we have an opportunity of hearing the Gospel preached: And, by these means, attain a knowledge of the doctrines of Christianity sufficient for the

<sup>a</sup> 1 Cor. xiii. 2; 3.

<sup>t</sup> Jam. ii. 17.

<sup>u</sup> Matt. iii. 10.

conduct

conduct of our lives. And yet, how few are there, even of these, *comparatively* speaking, of whom it can be said with truth, that they have “their *Conversation* as becometh the “Gospel of Christ”<sup>w</sup>—They *bear* the Word of God, and, in some instances, “*receive* it also with *gladness*”—nay, and make *resolutions* to obey it; but the *event* is, for the most part (as in the case of Seed sown by the *Way-side*, which the Fowls of the air *pick up*—or, on *stoney ground*, where it never taketh *root*—or, among *weeds* and *thorns*, which spring up with, and *choke* it) that they either do not *regard* it at all, or not *so* regard as to *retain* it; or, as is more frequently the case perhaps, are drawn away by the allurements of present *pleasures* or *interests*, from making that *improvement* under it which they ought.—They *bear* the Word of God; but, considering it rather as *useful advice*, than as a *Rule of Conduct* which they are bound to observe *at their peril*, never think of forming their *lives* according to the *laws* and *precepts* of it; But, if they can give some tolerable account of the articles of their *Faith*—profess their *belief* in CHRIST—and declare that they hope to be *saved* by him, (though they take no care to *keep* his *commandments*) think themselves very good *Christians*—think themselves intitled to the promises of God through him, because “they *call* him “*LORD*,” though “they *do* not the things which he hath “*said*.”

<sup>w</sup> Philipp. i. 27.<sup>x</sup> Luke vi. 46.

Now,



Now, persons of this description do evidently *fall short* of the Character they pretend to; and hazard, in proportion, the *fulnefs* of that hope which is set before them. And, if this be the case of such as are merely *deficient* in qualification, through heedlessness and inattention, or worldly avocations of any kind; What shall we say, not only of those who abandon themselves to a *course* of Wickedness (for *their* case, while they *continue* to do so, is desperate indeed) but of those who give into the *habitual* practice of any *one* forbidden gratification whatsoever?—For, beside those who are notoriously *profligate*; whom neither *Conscience* nor *Authority* can in any wise *control*; there is a kind of *mixed* character current in the World (and perhaps more frequently to be met with than any other) which, having a greater proportion of *good* than *evil* in it,—or, because the faulty parts of it *hurt* none but the person *himself* to whom it belongs (being, though in some respects a *vicious*, yet not apparently a *mischievous* one) passes without giving *offence* to the generality, or *uneasiness* to the Offender himself: Who considers it, taken all in all, as *no bad* one; And because he is “not, as many other men are, an extortioner, unjust, adulterer,” and so on, “thanks God” for it with great self-complacency; and has no doubt of being accepted, through his mercies, unto eternal Salvation.

G

But

But the happiness of another Life (however lightly some men may have brought themselves to think of this matter) is not to be attained by any man but on the terms of the *Gospel*: And the terms of the *Gospel* are that we “purge our Consciences from dead Works” of *every* kind, “to serve the living God” in whatsoever he hath commanded us<sup>y</sup>:—that “he that hath *this* hope,” the hope of *salvation*, “in him, purify *himself* as *he* is pure<sup>z</sup>”—that, “having these *promises*,” and any view to the accomplishment of them in our selves, we “cleanse our selves,” not from *this* or *that* species of, but “from *all*, filthiness of flesh and spirit;” and, “in that fear of God” which we profess to entertain, “*perfect* Holiness<sup>a</sup>”—that we “add to our FAITH,” not *this* or *that*, but *all* “VIRTUE;” and “be careful to maintain good Works<sup>b</sup>,” not only in a *general* way, but to “be *fruitful*,” as far as we are able, “in *every* good Work<sup>c</sup>.”—For sins of *Infirmity*, properly so called,—that is, such as we fall into through *surprise*, or any *sudden* emotion of the Mind,—the necessary allowances will be made: But *no* Sin, *deliberately* committed, much less *habitually* persisted in, can be called a sin of *Infirmity*; nor will the practice of such be overlooked in consideration of any *Virtues* that may be placed to the *other* side of the Account.

<sup>y</sup> Heb. ix. 14.<sup>b</sup> Tit. iii. 8.<sup>z</sup> 1 Joh. iii. 3.<sup>c</sup> Col. i. 10.<sup>a</sup> 2 Cor. vii. 1.

For

For although God doth not expect of us a *perfect* Obedience, he expects a *sincere* one: Whereas " he that *knowingly* " offends in *any one* point, though he shall keep the *whole* " Law" besides, cannot be thought *sincere* in his observance of the *rest*. He is accordingly considered as actually "*guilty* " of *all*<sup>d</sup>:" For, in the instance in which he *doth* offend, he acts in contempt of that *Authority* which established them *all*, though his interests or inclinations do not lead him to offend against it in particular instances of *any other* kind.

<sup>d</sup> Jam. ii. 10.



## SUPPLEMENT

## JUSTIFICATION through GRACE.

THE JUSTIFICATION, or acceptance of Man, with God,—whether we understand thereby the *first*, on which the *Unconverted* are received into the *Community* of the *Christian Church* on the foundation of their FAITH, without any consideration had of their *Works*—or the *second*, by which they, who are already Christians by *profession*, become intitled to *eternal Life* on the condition of the same FAITH operating to the production of Good WORKS—is copiously treated of by *St. Paul*, and particularly in his Epistle to the Romans<sup>a</sup>, and is the avowed subject of the foregoing Dis-

<sup>a</sup> The former, or *first* Justification in the iii, iv, v, ix, and x. Chapters of that Epistle; And the latter, or *second*, in the vi, vii, viii, xii, xiii, and xiv. Chapters, which also is the Justification spoken of by *St. James*.

course. But, as the same Apostle speaks also of our being “justified *freely* by the GRACE of God <sup>b</sup>”—of being “*saved* by Grace, and not by *Works* <sup>c</sup>”—and of being “*saved*, not by *Works* of Righteousness which we have “done, but according to his *Mercy* <sup>d</sup>”—and because occasion hath hence been taken to magnify the Grace of God at the expence of his *Wisdom*, *Truth*, and *Justice*; and to suggest an idea that Men may be finally saved through this Grace or Favor of God *independently* of their own *Conduct*; I have thought it not improper to subjoin, by way of Supplement, a remark or two on the subject, in order to shew that *Justification* by GRACE is not a species or mode of Justification *distinct* from those which have been already treated of; but a manner of expression made use of by the Apostle, in order to point out what that is, on GOD’s part, which renders *them* effectual to their respective purposes, on the conditions to be performed on the part of MAN. Thus, although, in passing from an *unconverted* state to the profession of *Christianity*, Men are justified, or received into the *Communion* of Christ’s Church on *Earth*, on the ground of their FAITH; and shall be *finally* accepted unto *Salvation* on the condition of a suitable *Obedience* as the fruit of it; Yet neither would their FAITH intitle them to the *former*, nor any “WORKS of Righteousness which they can do,” to the

<sup>b</sup> Rom. iii. 24.<sup>c</sup> Eph. ii. 8, 9.<sup>d</sup> Tit. iii. 5, 7.*latter,*

*latter*, but for the *Grace* or *favor* of him who is pleased to accept them respectively with all their imperfections. The *GRACE* of God therefore does not put us into the *way* of Salvation at first, nor into the *possession* of it at last, *unconditionally*; but is that, and that alone, which renders our performance of the conditions *effectual* to the purposes for which they were prescribed.

With respect to the *first* or *fundamental* Justification, the Objects of it, as hath already been observed, were the *unconverted*, whether *GENTILES* or *Jews*. The former of these are described in Scripture as sunk into the lowest and most abandoned state of Vice and Uncleaness—"filled " with all unrighteousness and wickedness"—in their *principles*, "full of envy, murderous passions, contention, deceit, and malignity"—in their *practice*, "whisperers, " slanderers, haters of God, spiteful and insolent to Men, " proud, boasters, inventors of evil things, disobedient to " Parents, Covenant-breakers, without natural affection, " implacable, and unmerciful"—and all this, in defiance of the admonitions of their own natural *Reason* and *Conscience*, as "knowing," at the same time, "the judgment of God, " that they who commit such things are worthy of death<sup>c</sup>." —Such was the state of the *GENTILES*: And the *Jews*, we

<sup>c</sup> Rom. i. 29—32.

are



are told, were equally vicious and inexcusable, as “doing  
 “ the very same things <sup>f</sup>.” And yet these very persons,  
 upon professing their *belief* in Christ, and sincerely embrac-  
 ing his Religion, are said to have been “purged from their  
 “ old sins <sup>g</sup>,” and “reconciled unto God <sup>h</sup>,” to be “no  
 “ more *strangers* and *foreigners*, but *fellow-citizens* with the  
 “ Saints, and of the *household* of God <sup>i</sup>,” that is, to have been  
*justified*, or accepted unto a participation of the *present* pri-  
 vileges of the Gospel, solely on the ground of their FAITH <sup>k</sup>.  
 Now, what was there in the character of persons of this  
 description, that could possibly have given them a claim  
 upon the *justice* of God for such blessings as these?—When  
 therefore we find such persons thus “translated into the  
 “ kingdom of his Son <sup>l</sup>,” merely on account of their FAITH,  
 it can only be attributed to his *Grace* or *Favor*. And ac-  
 cordingly the Apostle, speaking of persons thus reconciled  
 to God, in virtue of what we call the *first* Justification, says  
 that “they are justified *freely*, by his *Grace* <sup>m</sup>”—that, “by  
 “ *Grace* they are *saved*,” (or put into the way of Salvation)  
 “ through FAITH, not of themselves, it being the *gift* of  
 “ God <sup>n</sup>,” and finally, that, “not by *works* of Righteous-  
 “ ness which they had done, but according to his *Mercy*  
 “ he saved them, that, being justified by his *Grace*, they

<sup>f</sup> Rom. ii. 1.<sup>g</sup> 2 Pet. i. 9.<sup>h</sup> 2 Cor. v. 20.<sup>i</sup> Eph. ii. 19.<sup>k</sup> Rom. v. 1.<sup>l</sup> Coloss. i. 13.<sup>m</sup> Rom. iii. 24.<sup>n</sup> Eph. ii. 8.

“ should

“ should be made heirs according to the *hope* of eternal  
“ life .”

So much for GRACE, as it operates in obtaining, for the *unconverted*, that *first* Justification whereby they are admitted into the *Communion* of Christ's *visible* Church on *Earth*.

But neither is our *second* and *final* Justification, or acceptance unto *life eternal*, in consequence of any *good Works* which our Faith may be supposed to produce, attainable, but through the same *Grace* or *favor* of God <sup>P</sup>. In other words, we can have no more *claim* upon God for our admission into *Heaven*, on account of any good *Works* consequent to our *first* Justification, than we could have for our admission into his *Church* by that *first* Justification it self on account of our *Faith*. It is as much of his *Grace* or *favor* that our *WORKS* are accepted in the *latter* case, as it is that our *FAITH* is accepted in the *former*. It is true indeed that, the Gospel-*Covenant* once established, we are intitled, by *promise*, to the rewards of it, on performing the *conditions* required on our part: Yet, when it is considered how much we *fall short* in practice of that which *is* required of us; and how much *more*, consistently with the strictest justice, *might* have been

• Tit. iii. 5, 7.

<sup>P</sup> Taylor's Key to the Apostolic Writings, §. 377.

required—how *deficient* we are in the article of *good Works*, and how poor a title our sincerest *Repentance* and best *Obedience* are to *such* a reward as *eternal happiness*, at the same time that a *faultless* and *unfinning* Obedience might have been exacted—we cannot but esteem it an instance of *Grace* and *favor* on God's part, that he should allow us the *benefit* of such a *Covenant*, and confer upon us so invaluable a blessing, on such easy and reasonable conditions<sup>1</sup>. And accordingly, to this very principle of *Grace* and “*Love to Mankind*” it is attributed in the Gospel, that “*he gave his only-begotten Son, that whosoever believeth on him,*” so as also to *obey* him in sincerity, “*should not perish, but have everlasting life*”<sup>2</sup>.

Upon the whole therefore—When we are said to be “*justified freely by God's GRACE,*” it is not to be understood that he hath *predestinated* any to *salvation* of his mere

<sup>1</sup> This perhaps may be aptly illustrated by the following instance. A Man covenants with his Neighbour to give him a *considerable sum* of money for a very *inconsiderable service*—a *thousand pounds*, suppose, for a *day's work* on his estate—His neighbour *performs* the work; and, having *so done*, is intitled, by *covenant*, to the stipulated sum. And yet, no man will say that his *work* intitled him to it. No! his claim is founded in the terms of his *contract*; and, that these were so advantageous, was owing to the mere *Grace* and *favor* of his employer, who was *pleased*, for so *inadequate a service*, to *promise him so large a recompense*.

<sup>2</sup> John iii. 16.



*favor*, without any respect to their *conduct* (as some have suggested), but only that he hath *freely* called the Nations of the Earth to the knowledge of that FAITH, whereby they are justified in the *first* instance; and will *freely* also accept unto *salvation*, *finally*, all such as, in consequence of that FAITH, shall have “maintained *good WORKS*” to the best of their power, however *short* of all *claim* to such salvation on account of any *intrinsic merit* of their own. In a word; The GRACE of God is not that which justifies us *independently* of any thing else; but the *medium* through which our FAITH is rendered *effectual* to the *first* Justification, and our *good WORKS* (when performed in sincerity) *acceptable* to the completion of the *second*.

THE END.

